

*Falbot (W) successively Bishop of Oxford
Salisbury &c.*

SERMON

PREACH'D before the ¹⁴

QUEEN

AT THE

Cathedral-Church of St. Paul,

On *May* the First, 1707.

Being the DAY appointed by Her
MAJESTY for a *General Thanksgiving*
for the Happy UNION of the Two
Kingdoms of *England and Scotland.*

By the Right Reverend Father in GOD,
WILLIAM Lord Bishop of *Oxford.*

publish'd by Her Majesty's Special Command.

L O N D O N,

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PSALM CXXXiii.

*Behold ! How good, and how pleasant it is
for Brethren to dwell together in Unity ;
It is like the precious ointment upon the
head, that ran down upon the beard, even
Aaron's beard, that went down to the
skirts of his garments :*

*As the Dew of Hermon, and as the dew
that descended upon the Mountains of
Zion, for there the Lord commanded
the blessing, even life for evermore.*

THIS Psalm is a lively Description of
the happy Condition of that Kingdom
or People that dwell together in Unity.
For Brethren, in *vers. 1.* are not to be taken
strictly, for Children descended immediately
from the same Natural Parent ; nor for such
Relations as are descended mediately from one
Stock, either in equal Degrees, as Cousins, or
unequal, as Uncles and Nephews, who are fre-
quently styl'd Brethren in Scripture ; but for
Members of one Civil Society, Subjects of a
Kingdom who have the same Political Parent.

B

The

2 *A Thanksgiving Sermon upon the Union, &c.*

The Unity of such, if it be compleat, will imply these Four Things.

- I. A Union in Judgment and Opinion.
- II. A Union of Hearts and Affections.
- III. A Union of Interests ; and
- IV. A Union of Endeavours to promote the Common Good.

And this Union is here said to be

A Good or Profitable Thing, and

A Pleasant or Joyful Thing ;

In the following Verses, the Profit, and Joy which result from this Unity, are elegantly set forth by two Similitudes ; in which, however there have been some pains taken to find or make Difficulties, yet the Design of them is very apparent, and so is their Pertinency to the ends for which they were intended.

The Pleasure or Joy, that arises from this Unity, is compar'd to the *Precious oyntment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his cloathing* : This precious Oyntment was a Composition made by God's own Direction, of the principal Aromatick Spices, and Oyl Olive, *Exod. xxx. 23.*

The Odour of rich Oyntments poured forth is very grateful, it delights and comforts : And Oyl is said to *make a Man a cheerful countenance, or to make his face to shine, Psal. civ. 15.* And it is called

called Oyl of gladness, *Psal. xlv. 7.* and therefore the Metaphor does very aptly express great Pleasure and Joy: And as for the Oyntment's going down to the skirts of Aaron's garment; whether by Skirts are meant the Collar of the blue-robe of the Ephod, *Exod. xxxix. 23.* which the Original will bear, and the Translation of the Septuagint inclines to, or any other part of the Garment; the trickling down of the Oyntment from the Head to the Garment, fitly denotes the diffusiveness of this Joy, that it rests not on the Principal Parts only, but descends, is communicated to the Inferior Members of the Society.

The other Advantage, the Profit and Prosperity of a Body so united, is represented by the dew of Hermon that descended upon the Mountains of Zion; and as for the Difficulty commonly started here, how the Dew of Hermon, which is on the other side of Jordan, should fall upon Mount Zion at Jerusalem, one being on the East, the other on the West side of Canaan, it answers itself: For if Zion at Jerusalem be at too great a distance from Hermon for such a Communication, 'tis certain, that either some other Place, call'd Zion, must be here meant, or else the Dew of Hermon must not be taken properly, but figuratively, for a rich Dew, and plenty of it; such as that which fell from Hermon on the Pastures of Basban, and made them

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so fertile, and famous for fatning Cattle, as they are represented in the Scriptures: And then the plain meaning of the *Simile* is this, that as Snow melting and falling from high Hills, or Vapours which have been exhal'd, form'd into Clouds in the Air, and hang on the tops of Mountains, dissolving into Showers of Rain, refresh the lower Hills and adjacent Country, on which they fall, enrich and make them fruitful; so this *Unity* among *Brethren*, is that which promotes the Plenty and Prosperity, the thriving flourishing Condition of any Society.

But to crown and perfect the Happiness of such a Body, it follows that the Blessing of God will attend upon them: for there, that is, among Brethren so united, *the Lord commanded the Blessing*; he has spoken and it shall come to pass, *even Life for evermore*: Life implies all the good Things that the Subject, to which it is promis'd, is capable of: And Bodies and Societies of Men being constituted for this World only, and having no place in the next, *Life*, with relation to such, imports every thing that can make them happy here, and the Words *for evermore*, assure the duration of that Happiness, while they continue so united.

From this short account of the *Psalm*, you may please to observe, what was the Design of the Holy Pen-man in composing this Scripture, and

and must be mine in my Discourse upon it, namely, to shew

That a hearty Union of the Members of any Society, or Body Politick, has a natural tendency to procure their Prosperity and Joy, and does likewise entitle them to the Divine Favour and Blessing :

Which I shall endeavour in my Application to accommodate to the great Occasion of our present Meeting, by representing,

1. Some of the glorious Advantages, which the Union of the two Kingdoms, for which we are this day praising God, does of it self seem to promise.

2. The reasonable Grounds we have to hope for God's Blessing upon it, provided

3. We will be perswaded to do that which is our Duty :

First, To pay our Tribute of Praise and Thanksgiving to God the great Author of this blessed Work, and to make our grateful Acknowledgments to those under him, who have been the happy Instruments in his Hands of bringing it about.

Secondly, To pursue the true and only means on our parts, of making the Union lasting, and reaping the desir'd Fruits of it ; which are to serve God faithfully, and love one another sincerely.

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1. I am to shew, that a hearty Union among the Members of any Society, or Body Politick, has a natural tendency to procure their Prosperity and Joy, and does likewise entitle them to the Divine Favour and Blessing.

This Unity, as I observ'd before, implies several Things.

I. The first is an Union of Judgment or Opinion: This is that which St. Paul means by his *τὸ αὐτὸ φρονεῖν* which he so frequently and earnestly presses upon those he writes to, *That they would be like-minded, of the same mind, of one mind, perfectly join'd together in the same mind and the same judgment*: and it is observable, that where the Apostle gives this Advice, it is generally preparatory, either to an Exhortation to Peace; as 2 Cor. xiii. 11. *be of one mind, live in peace*; and Rom. xii. 16. *be of the same mind---and if it be possible as much as in you lies live peaceably with all Men*: Or to a Dehortation from Strife and Selfishness; so Phil. ii. 2. *That ye be like-minded---of one mind*; and then follows, *let nothing be done through strife and vain-glory*; and, *look not every one at his own things, but every Man also at the things of another*: And Rom. i. 10. *I beseech you speak the same thing, that there be no division among you.*

And it must be acknowledged, that Union or difference in Judgment and Opinion, has
Tendency

Tendency to promote the Quiet, or occasion the Disturbance of any Society.

But it must not be thought, that by this Union of Judgment, is meant such a perfect Agreement in Opinion, as to exclude all Difference: That is neither possible in this imperfect State, nor necessary: In Matters of small Consequence, in Things Indifferent, or in speculative Subjects, wise and good Men may differ without prejudice to themselves, to each other, or to the Publick: But it is in Matters of greater Weight, that relate to the Civil or Ecclesiastical Polity, wherein the Welfare of the Publick is concern'd, that this Union is to be preserved.

Though even in those Matters, a Universal Harmony in Judgment, among all the Members of any Society, is a thing to be wish'd rather than hop'd for.

And if Men would advance no Novelties, nor raise any Disputes out of Affectation, vain-Glory, Interest, or other base Principles, if they would not maintain them with Obstinacy, and a Resolution not to be convinced, if none would nicely sift and examine things establish'd by Publick Authority, only to find Fault, and matter for Objection; If all would sincerely endeavour to conform their Sentiments to those of their Superiors, as far as they can, without offending God, or wounding their own Consciences.

If

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If where there are Differences, those that are on the side of Authority, would treat those that differ from them with Gentleness and Tenderness, in *Meekness instructing them that oppose*, using all kind and Christian Methods to convince and restore them, and waiting with Patience till God shall give them *Repentance to the Acknowledgment of the Truth.*

If the others would lay aside all Prejudices, and honestly dispose themselves to own and submit to a Conviction, when it shall be offer'd them; If they would impartially consider what has been, or may be said on the other side of the Question, and humbly beg of God for the Assistance of his Spirit, to enlighten their Minds, and guide them into the Truth; If whereunto *they have or shall have attain'd*, they would *walk by the same Rule, and mind the same things*, and agree as far as they can; If after having sincerely sought and laboured for Satisfaction to their Objections, and done all that becomes modest and conscientious Enquirers after Truth, they shall still differ in some things, if they yet dissent with Modesty and Sobriety, if they keep their Scruples as much as they can to themselves, and suffer not their Private Opinions to give disturbance to the Publick. In short, If these would not *judge* the other, nor the other *despise* these, this is, for ought I see, as great an Union in
Judg.

Judgment and Opinion, as can be expected, 'till that blessed Scene shall open, of a new Heaven and a new Earth, which we look for according to the promise of our Lord, wherein will dwell light and knowledge as well as righteousness.

II. The second Thing imply'd in this Unity among Brethren, is an Union of Affections; whereby they are tenderly inclin'd to each other, and being incorporated in one Civil Society, the several Members of it, have the same kind regard, care, and concern for, and mutual Sympathy, with one another, as the Members of the Natural Body have.

They wish well to one another, bear one anothers Burdens, feel one anothers Hurts, rejoyce in one anothers Good, and discharge to each other all charitable Offices of Advice, Succour, and Comfort.

The other Union, that of Judgment and Opinion, the Scriptures suppose, may not always be even among Christians, and give Direction for the Behaviour of the differing Parties, both the Strong, and the Weak, towards one another; but as for this of Affection, there is no dispensation for the want of it, this must be had, where the other cannot be obtain'd; and there can be no Reason assign'd why it may not.

If, after we have us'd our best endeavours for Information in any material Point, my Brother and I shall think differently of it, I have no

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more reason to be angry with him, than he has to be so with me; nor either of us any more to quarrel for that difference in Opinion, than for the difference that may be in our Features and Complexions.

Every rational and good Man will consider, that the greatest and most enlightned Person, *knows here but in part, and sees but thro' the Glass darkly*; and therefore, how assuredly soever he may think himself in the right in any Dispute, and those that oppose him in the wrong, yet he will rather pity, than fall out with them, and manage all Controversies with his Brethren, as *Cicero* did his difference of Opinion with *Cato*, who says, *He so dissented from him, that, though they were divided in Judgment, they remain'd firmly united in Love and Friendship.*

III. The third Thing imply'd in this *Unity among Brethren*, is an Union of Interests; whereby they look upon themselves as joint Traders, tho' not in equal Shares, in one Common Stock; or as having their Effects embark'd on one and the same Bottom, upon the Safety and Prosperity whereof, the Advantage of every Individual does depend: They know if the Vessel miscarry their All is lost, and therefore whatever separate Interests any of them may have, they will not suffer them to come in competition with those of the Community; but when both cannot be provided for, those shall always be post-pon'd to these;

these; and when the Safety of the Publick shall require them, their Hands and Purse are cheerfully employ'd, and their Estates and Lives well and wisely hazarded in its Service.

IV. The last Thing imply'd in this *Unity among Brethren*, is an Union of Endeavours to promote and carry on the Publick Good: None of them excuse themselves from their share of the Work, but each affords his helping Hand towards it; some move in higher Spheres and some in lower, but every one is useful in his proper place.

All have not the same Capacities and Abilities, nor the same Offices and Stations; and each must take care, that he does not by rash Attempts, or any Excentrical Motions, disturb the Business, and endanger the Safety of the Society, instead of promoting its Service: The Organs and Members of the Body Natural have particular Uses allotted them by Providence; and if any invade those of the other Members, they are hurtful rather than serviceable; the Eye cannot judge of Sounds, nor the Ear of Colours, a Man would walk but untowardly upon his Hands, and the Offices of the Hands would be as awkwardly perform'd by the Feet. It is so in the Politick: If Mens indiscreet Zeal shall carry them to meddle out of their proper Business, to engage in Undertakings, which they are neither qualify'd for by Nature, nor call'd to by Providence, such

and interrupt that beautiful Harmony, in which the endeavours of the several Members should conspire for the Good of the whole ; which can never be preserv'd, but by their keeping within their respective Stations, and acting there with Industry, Honesty and Prudence ; and when they do so, they are all serviceable to the Publick ; and there are none of them so mean and inferior, or to use the Apostle's Words, so *feeble, uncomely, or less honourable*, that the rest can say, *they have no need of them* ; but the lowest Mechanick, the meanest Artificer or Day-Labourer, that are occupy'd in the homeliest and poorest honest Employments, and diligent in them, do contribute to the Common Welfare.

And it is by this orderly working of the Members, when they do not go out of their Lines, or interfere with others, but confining themselves to their respective Limits, they attentively *mind their own Business*, and faithfully discharge the Duties of their proper Places, that the Service and Interest of the whole Body is most successfully carry'd on.

Now, when the Members of any Kingdom or Nation are thus united in the several particulars, when they agree in Judgment and Opinion, or in mutual Forbearance where they differ ; when they are joyn'd in Heart and Affection ; when they have one Common Interest, preferable to

veral Capacities and Callings, contribute their joint Endeavours to promote the Advantage of the Community, this must have a natural tendency to procure the Prosperity of such a People.

Riches and Plenty at home, and Safety from Enemies abroad, must be the happy Consequences of it.

Here is Encouragement for Diligence and Application to Business in Mens particular Callings, here are none of those Avocations from them, or Interruptions to them, which are the certain effects of Factions and Divisions in a Nation.

Where there are Parties, they bestow so much of their Time and Labour in projecting and executing Methods for the Advancement of their respective Divisions, that there is little left for more honest and useful Employments: They are upon such a constant watch and guard against the opposite Party, that if any do undertake things that might turn to better account, they are forc'd to work, as *Nehemiah's* Men did in building the Walls of *Jerusalem*, with a Trowel in one hand, and a Sword in the other; and no wonder then if the Business goes but slowly on.

But where this *Unity among Brethren* takes place, there need none of these Politick Schemes and Contrivances; every one's Business is plainly chalk'd out in the Station wherein he is plac'd, and none need to disturb themselves with anxious

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to guard against, where each wishes as well to another as to himself: Every one may pursue his Work with cheerfulness, being assur'd of all reasonable Assistance in it from his Brethren, who have the same great End in view, that he has, the Common Good, and will rejoice in every thing that tends to promote it, by whomsoever it is perform'd.

In such a State, Ingenuity, and Industry, and useful Inventions for the Improvement of the Natural Productions, or proper Manufactures of a Country, and for the Advancement of Trade and Commerce, will flourish; and consequently, which are the natural returns of these, Wealth, and such an abundance of all things necessary and good, as may make such a People the Wonder and Envy of their Neighbours.

But this very Unity, which makes them the Objects of their Neighbours Envy, secures 'em from all ill, or dangerous Effects of it: In such an united compacted Kingdom, there is no room for the artful Management of a Politick Enemy. Here are no Parties to be Encourag'd and Oppress'd by turns, and dash'd against one another to the weakning of the whole; Gifts and Pensions to corrupt Ministers, and bribe Officers to betray their Trusts are offer'd in vain, when such a Publick Spirit prevails, as despises private Gain and Advantage: in comparison

And as little Encouragement has an Enemy to try his open Force, as his secret Policy, against a Body so Rich and Flourishing, inspir'd with such Generous and Noble Principles, engag'd in so Glorious a Cause as the Good of their Country, and so closely and firmly united in the Defence of it: Surely *there is no Enchantment against such a People, when they couch, when they lie down as a Lion, and as a great Lion, who shall stir them up?*

And as Prosperity is a genuine Effect of such Unity among Brethren, so is Joy and Pleasure too; and if any one doubts of this, he must question, whether Jealousies and Fears, Malice and Hatred, Envy and Ill-nature, continual Jarrs and Broils, which will be some of the Torments of Hell it self; or Peace and Security, Love and Friendship, universal Harmony and good Will, the Employments of the Blessed above, and some Ingredients of their Happiness, afford the truer Joy and Pleasure.

And no wonder that the practice of this Duty, does bring such a Heaven upon Earth, since it entitles those that practice it to the Blessing of God, which is the crown and perfection of the Happiness of such a People.

We are made by Nature sociable Creatures, form'd for Society; and therefore must be under Obligations from Nature, to do every thing that may promote the ends of Society; which no-
thing

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thing can so effectually do, as that Unity of which I have been speaking.

This is a Duty enjoin'd by the Prophets in the Old Testament, and by our Lord and his Apostles in the New; nay, God does not only command Brethren to be united, but he makes them to be so, for *he makes Men to be of one mind in a House*: And so far as we are endeavouring to promote Peace and Unity, we resemble God, as Children do a Parent; so says Christ of the *Peace-makers, they shall be called the Children of God*: And while Men are doing what God has commanded by the natural and revealed Law, nay doing what he does, and so are *followers, Imitators, of him as dear children*, they may safely conclude themselves entitled to their Heavenly Father's Blessing, *for there the Lord commanded the blessing, even life for evermore*.

And now, may I not apply my self to you, in the Words of our blessed Saviour, and say, *This day is this Scripture fulfill'd in your ears?*

Did David compose this Psalm, as seems very probable, on occasion of the Tribes of Israel coming up to Hebron, and anointing him King over Israel, as the Men of Judah had anointed him King over Judah, seven Years and a half before?

And do not we this Day see two Great Kingdoms Incorporated in one, under one Sovereign and one Legislature; to continue so, as we hope

and

and trust, not as *Judah* and *Israel* did, only for the then present Reign, and that immediately following, and were again divided in the third, but for all succeeding Generations?

How good and pleasant this Union is, will appear from the Miseries which both did suffer, when they were independent Kingdoms, under different Sovereignities; and must have felt again, should they have been again divided.

The continual Dissentions and Feuds between them, particularly in the Reigns of three of our *Edwards*, and which were not quite suppress'd in less than 300 Years; the frequent Incurfions they made into each others Country, ravaging, burning and destroying whatever came in their way; that Deluge of Blood of Nobles and others of both Nations, that was shed in many Skirmishes and Battles; besides those dreadful ones at *Bannocks-Bourn*, *Haly-down-hill*, and *Flodden-fields*, ungrateful Names! which our *Chronicles* are full of, may give us a dismal, but just View, of what must again have been the consequences of two independent Sovereignities in the same Island; especially when the ancient Enemies of one, and Allies of the other, would not have fail'd to have improv'd the advantageous Opportunity of carrying on their own ambitious Designs to the Ruin of both.

The least Mischief of such a Separation (and sure that is great enough) must have been the

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keeping up of Standing Armies, to Man the Garrisons, and Guard the Frontiers on both sides: But in all probability, the whole Island must have become a Seat of War, a Scene of Confusion, Blood and Desolation: How good then is this Union?

For now *Ephraim shall no longer envy Judah, nor Judah vex Ephraim*; their old Contentions and Animosities shall cease, and being entirely united, *they shall fly upon the shoulders of the Philistines*; they shall quickly subdue their Common Enemies, and, like triumphant Conquerors, tread upon their Necks.

What great Things, requisite for the Safety and Honour of the united Body, may not be expected from the Conjunction of two such People, of whom it may, without Vanity, be said, That none under Heaven have better Heads to design, Hearts to undertake, or Hands to execute the Noblest and Boldest Enterprizes?

And if Riches, next to Hands, be the Strength of a Kingdom, what may we not hope for from the Increase of our Seamen, the Improvement of our Shipping, and consequently the Advancement of our Trade, the happy effects of this Union?

How goodly are thy Tents, O Jacob, thy Tabernacles, O Israel? What a delightful Prospect is open'd to all *Europe*, by such an Accession of Strength to a Nation, that does not abuse her Power to the disturbing and enslaving her Neighbours; but generously employs it to curb the
Ambition

Ambition of the mighty *Nimrods*, those Plagues of Mankind, to assist injur'd Princes, and relieve oppress'd Subjects, and to keep the Balance of Power even, *that every one may sit quietly under his own vine, and under his own fig-tree?*

And, that I may once more resume the *Psalmist's* Metaphor, if the grateful Odour of this precious Oyntment diffuses it self so far, that Strangers are refresh'd with it, none at home *will have indignation at it*: If any one of either Nation shall repeat the Objection, *To what purpose is this waste?* There must be abundance of Charity to believe, that he *cares* any more for the Publick, than he that first made it, *did for the Poor*, or that he has not, with him, receiv'd *the reward of iniquity*.

Such *Peace within her Walls, and Plenteousness within her Palaces*, must be extremely pleasant to all that wish well to our *Jerusalem*: And where there is such a Prospect of that flourishing State, which the *Psalmist* describes in *Psal. cxliv*. *That our Garners may be full, affording all manner of store, that there be no breaking in, nor going out*; or, according to the other Translation, *no leading into captivity, and no complaining in our streets*, either for want of Plenty at Home, or for danger of Enemies invading from abroad, they will cry out with him, *Happy are the People that are in such a Case*; especially, since with all these invaluable Blessings, this Union brings that yet

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greater, of securing the Profession of God's Truth and Holy Religion among us, by the firmer Establishment of the *Protestant Succession* in the whole Island; they will, with transports of Joy, add, *Tea, blessed are the People, who have the Lord for their God!*

And have we not reasonable Grounds to hope, that the Lord will continue to be our God? that he will stablish the thing which he hath wrought for us?

Union among Brethren, being, as I have observ'd, that which God commands, is the Author of, and delights in: And ours being made, not out of ambitious wicked Designs, that we may hurt others, but for the just Ends of preserving our selves, of preventing Wars, and the fatal Consequences of them between the two Kingdoms, and of securing our Liberties and Properties, and all the civil Blessings we enjoy under our happy Constitution; and above all, our most Holy Religion: A Thing so pleasing to God, and tending to such Righteous Purposes, cannot fail of the Divine Blessing, if we fail not of doing our Duty; Namely,

First, To pay our Tribute of Praise and Thanksgiving to God the great Author of this Glorious Work; and to make our grateful Acknowledgments to those under him, who have been the happy Instruments in his Hands of bringing it about.

God is jealous of his Honour, and when he does great things for his People, expects the Glory of them; and whoever reflects on the many amazing Providences, which have concurr'd to facilitate this difficult Undertaking; the raising of the *English* Power and Grandeur to such a height, by the Unanimity of our Parliaments, the Wisdom and Secrecy of our Counsels, the provident Management and just Disposition of our Publick Revenues, and the wonderful Successes of our Victorious Forces, not to be parallel'd in History; the restraining of Foreign Nations, who might have been tempted to it by their Interest, from opposing it; chiefly, the reducing him, to whom it is worse than a *Blenheim* or a *Ramellies*; so low, as not to be able by Force, or Money, or Credit to give any successful Interruption to it; and the disposing the generality of the People of both Kingdoms, and inclining their Hearts in favour of it, must acknowledge the Work to be *the Lord's doing*, and that it ought to be marvellous in our Eyes: Let us therefore say, *Blessed be the Lord God, who only doth wondrous things, and blessed be his glorious Name for ever, and let the whole Earth be fill'd with his Glory!*

But as God ordinarily works by Second Causes, let us not ungratefully neglect to pay our just Acknowledgments, to the happy Instruments whom he has made use of for the Accomplishing

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How Glorious was it in our Gracious Queen, to engage in an Undertaking, which had baffled all former Attempts ! nay, not to be discourag'd by one Disappointment, which she met with herself, but to renew the Work with greater Application, and not desist till she had brought it to Perfection !

She knew a time must come ; for our sakes, for our *Brethren and Companions* sakes, for the universal Good of *Christendom*, may it be long, long deferr'd ; when she shall be taken away, in whom alone her two Kingdoms were then united, and foreseeing, and tenderly pitying the miserable State of both upon their Separation, rested not 'til she had compleated an entire and lasting Union of them ; thereby providing, that as her Subjects are the Envy of the whole World, under her auspicious Government ; so, when she shall have chang'd this Earthly for a Heavenly Crown, they may continue to be as happy, as they can be without her.

Seeing then, we may truly say, that *We enjoy great Quietness, and such worthy Deeds are done to these Nations, by her Majesty's Providence*, let us accept it always, and in all Places with all thankfulness : And let us express our Thankfulness by offering up our daily devout Prayers to God for her Long Life and Prosperous Reign, for all the Blessings of Earth and Heaven upon her ; by a hearty Subjection to her Government, a willing

dience to her Laws, and a cheerful Contribution of our best Endeavours to make her Easie at home and Glorious abroad: In short, by doing all that good Subjects can do, to make her, if possible, as Happy in her People, as they are blessed in their QUEEN.

The Noble and Worthy Patriots, that were Commission'd to treat of this Union, must be ever remembred with Honour: It was a Work of that Consequence, that Compass, that Difficulty, and Niceness, that requir'd Men of the greatest Zeal for the Publick, the largest Capacities, the most consummate Judgments, and most indefatigable Industry, to go thro' with it; and how well the Commissioners of the two Kingdoms did answer those Characters, is apparent from the speedy and happy Conclusion of the Treaty.

Nor ought those great Bodies, the Parliaments of both Nations, to be defrauded of their shares in the Glory of this mighty Work: If it met with some Obstruction in that of the other Kingdom, and went on more difficultly and slowly there, it is not to be wondred at; it is not strange that a brave and warlike People, who had for many Ages enjoy'd an Independent Sovereignty, were not quickly brought to Incorporate with another; and there were Pretences too plain and too plausible, not to be seen and made use of by designing Men, to retard the Progress of such a Business:

24 *A Thanksgiving Sermon upon the Union, &c.*

Business: But the Wisdom of that Body discovered the Weakness of those Appearances, and by their Diligence they surmounted all real Difficulties; and we shall not do Justice to that Ancient Nobility, if we do not add, that they have generously sacrific'd some Private Advantages to so great a Publick Good.

The surprising and almost incredible Dispatch with which it was carry'd thro' the two Houses here, demonstrates what a Noble Spirit animates those August Assemblies; and that the greatest and most momentous Affairs, may be concluded in a short time, when a Zeal for the Common Good presides in the Consultations: The little Interruptions that were given to the Bill, should in Charity be constru'd to proceed from Intentions to mend the Terms, rather than from Designs to oppose the Thing; and those that disagreed in any particular Articles, with such views, will heartily agree upon the whole; since if there be any thing wanting to compleat the Happiness of this *Union*, it may, and no doubt will be supply'd, by the Care and Prudence of the *British* Parliament.

Nothing more remains, than that we do what is requisite on our Parts, to make it lasting, and that we may reap the blessed Fruits of it; and that is,

To Serve God Faithfully; and,
To Love one another Sincerely.

God has indeed done great things for us, whereat we re-joyce. He mightily deliver'd us when we cry'd unto him, in the Day of our Calamity, when we had the blackest Prospekt before us, of utter Ruin to our Liberties, Ptoperties and Religion: He has mercifully continu'd to us those great Blessings, together with Peace and Plenty within our Borders; while War and Devastation, Poverty and Misery, have march'd thro' most of the Countries of *Christendon*.

He has enabled us to carry on a long and expensive War abroad, for eighteen Years, bating a short delu-sory Truce; and to maintain our Credit so at Home, that while our Enemies *Mint-Bills* difficultly pass at 60 per Cent. discount, we have had two Rich Bodies here contending, who should Circulate our *Exchequer-Bills* at lower Interest than is generally given, for Money upon the best private Security; and our Funds were no sooner open'd, but the People were pressing to throw their Money into them, as the safest and best way of disposing it.

He has, by an uninterrupted course of such amazing Successes, as have prevented our Wishees, and out-done our Hopes, brought us within a reasonable view of a Glorious Conclusion of this tedious War; and to all these Blessings has now added this other, of uniting the whole Island in one Kingdom; so that we have reason to say, *What Nation is there so great, that hath God so nigh unto them, as the Lord our God is in all things that we call upon him for.*

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How great then are our Obligations to *fear the Lord, and serve him with Sincerity and Truth?* And how aggravated will our Guilt be, and how dreadful our Punishment, if we answer not those Obligations! Nothing provokes God more than Ingratitude; *You only, says he to Israel, have I known of all the Families of the Earth, therefore will I punish you for all your Iniquities:* And as God has distinguish'd us by his peculiar Blessings from all the Nations of the World; if we shall not live like a People so highly favour'd by him; if we shall not be *led by his Goodness to Repentance,* but shall go on to provoke him by our Iniquities, what can we look for, but that he should make us as remarkable Instances of his Wrath and Vengeance, as we have hitherto been particular Objects of his Love and Favour?

The Terms then on which we may expect from God the continuance of his Mercies to us, particularly the Blessings of this *Union,* are, our breaking our *Covenant with Death, and our Agreement with Hell;* Our performing those Engagements to him, which we enter'd into at our Baptism, *our denying ungodliness and worldly lusts, and living soberly, righteously and godly in this present world:* Our seconding our daily Prayers with our constant Endeavours, that God's Great Name may be hallowed, his Glorious Kingdom advanced, and his Holy Will done by us and others on Earth, as it is by the Blessed in Heaven: And next to these,

before the QUEEN at St. Paul's.

Our loving one another sincerely. And what should hinder this? God Almighty has made us all the Objects of his Love, why should we not be so of one anothers? Our Saviour has told us, that *every Kingdom divided against it self is brought to Desolation*: and we of this have had such woful Experience of the Mischief of those Divisions, which the Subtilty of our Enemies has made among us, that one would hope, we are by this time arm'd against all their Attempts of that kind: But whether our Experience has yet taught us that Wisdom or not, to be sure the Experience they have had of the former Success of those Attempts, will encourage them to try the force of them again; especially now, since, upon this Union, they have little to hope for from any other Methods, and greater room to practice those, we should therefore in reason be upon the stricter watch against them.

Let us then, *I beseech you, mark those that cause Divisions and Offences, and avoid them*. And let us suppress all those irregular Passions within our selves, which dispose us to be easily wrought upon by their Artifices; such as Pride, Covetousness, Envy, Jealousie, Malice, Revenge, and the like. Let us labour after the blessed Reverse of all these, that truly Christian Temper, that Charity which is kind, envieth not, vaunteth not it self, is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things.

A Thanksgiving Sermon upon the Union, &c.

Our Two Kingdoms are this Day united, let our Hearts from this time be so too: The Names of *England* and *Scotland* are lost in that of *Great Britain*; let all Names of Parties, and Characters of Distinction be bury'd with them: Let there be no other Contentions between us, but those kind ones, who shall do each other the most friendly Offices; and let all our Emulation be, to outdo one another in hearty Affection, and zealous Endeavours for the Service of our **QUEEN** and Country.

Being so united, we shall be Terrible to our Enemies *as an Army with Banners*: We shall comfort and rejoice our Friends and Allies; and We and our Posterity may hope to enjoy the blessed Effects of this Union, 'till it shall be swallow'd up in that Universal Union of all the People, Nations and Languages of the World, in that Glorious Kingdom of Christ; in which *The Wolf shall dwell with the Lamb, and the Leopard lie down with the Kid, and the Calf, and the young Lion, and the Fatling together, and a little Child shall lead them, &c.* When there shall be no hurting nor destroying in all his Holy Mountain, and the Rest which he shall give to Mankind shall be Glorious.

Hasten, O God, this Kingdom of thy Son,
Even so come Lord Jesus, come quickly!



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